

PROSPECTUS
of a Paper to be called the
MISSIONARY INTELLIGENCER.
The Missionary Intelligence is of the greatest importance at the present day, to the Christian church generally. The Missionary cause is the only hope of the universal triumph of Christ's kingdom; and, on this subject is the only way to excite America to a proper spirit and to proper action; and, as the cause is greatly needed by all sects of Christians, that they may have a full and impartial view of the operations of Missionary operations—it is proposed to publish a paper with the above title, the design of which is to view, as succinctly as possible for imparting information to the state of the Missionary cause, the operations and proceedings of every Missionary on the globe, irrespective of sect or denomination.

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ZION'S



HERALD.

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APPEAL IN BEHALF OF EDUCATION SOCIETIES.

Addressed to men of wealth belonging to the Methodist, Baptist, Episcopal, Presbyterian, Congregational, Dutch Reformed, Lutheran, and other evangelical churches, in the United States of America, on the subject of affording further assistance to those Societies which educate young men for the gospel ministry. By Dr. SCOVEN, Missionary to Ceylon.

(Concluded.)

There never was a time when there were such facilities to raise up ministers of the gospel, and there never was a time when delays to do so were attended with so many dangers to our country. Every revolving sun which brings with it such delay, brings with it ten thousand miseries. If we do not now bring forward the young men of proper qualifications, whom we have at our command, ten years hence may find us in a situation to do but comparatively little in this good work. If our revivals of religion should not go on, this must be the case; and it must be remembered that we have no warrant that they will continue. Indeed we may predict that if ignorance and error and vice continue to increase as heretofore, they will stop. Every Christian who has attentively viewed the state of our country, must be convinced that if Catholicism and infidelity continue to spread, it will not be long before it will be cut up into separate republics or monarchies, which will support each other's rights at the point of the bayonet. The bad passions of men are now in feverish agitation, and were their numbers sufficiently large, we should soon witness a terrible explosion. Then farewell to revivals. If you doubt this, let me entreat you to look back upon the events of the last century, and your doubts will end.

"The distress and perplexity," says the late Rev. Dr. Porter, of Andover, "which that [revolutionary] war brought in its train, and the scenes of awful and universal interest which followed during the formation of new governments for the nation, and the several States, did much towards destroying the sanctity of the Sabbath, and prostrating the barriers which the fathers of New England had erected to guard the public morals. The religious instruction of children and youth became an object of much less attention than it formerly had been, and this neglect of God's own appointed means stood in obvious connection with the decline of piety in the churches. Indeed, should such a state of things happen as I have just mentioned, at the end of two hundred years from this time, when hundreds of millions may inherit our country, one fifth of them will probably not be found in the ranks of the gospel."

It may be necessary for me to remark, before I proceed, that I wish you to understand distinctly that I am not inane of the much that has been done for our Education Societies. You, beloved in the Lord, have done great things. What you have done has caused a great multitude now on earth to call you blessed, and not a few have joined in the glorious song above, "A Salvation to our God which sitteth on the throne, and unto the Lamb," who, humanly speaking, must have been weeping, and wailing, and gnashing their teeth in the prison of despair, had it not been for your contributions. What you have done, too, has caused joy to thrill a thousand times through the bosoms of the angelic host. There perhaps is not a day that passes, but they tune their lyres, and play an anthem over the conversion of some poor sinner who has been redeemed through your instrumentality. Not only have you contributed nobly; but others also, (and many at great sacrifices,) who have but little of this world's goods. "I could tell," says an agent of the American Education Society, "of churches of no great ability in newly settled parts of the country, carrying forward from three to five young men in their education, and not a few congregations, most of the members of which both live and worship in their log-houses, and yet esteem it a pleasure and a privilege to educate one man for the poor and those who have none to care for their souls. I could mention many of the mothers and daughters in our churches, who by the fruit of their industry by the use of their needles, pay their annual subscription of from five to ten dollars to the cause; besides their contributions to other objects. If my paper would permit, I could tell of the laborious mechanic, with a family of small children, toiling at his trade for their support, and yet feeling it to be a privilege to give \$1,000 to the Education Society, because he thinks his little patrimony will do the most good in this way, while his laborious hands can minister to his wants."

I said, in the former part of this letter, that the state of the heathen world calls loudly upon you for increased aid to our Education Societies. It is a matter of heart-rending grief to those of us who dwell among the heathen, and know something of their abominations, to meet with the following remarks. "Even now the character and prospects of the heathen are ambiguous in the minds of multitudes, and expressions of uncertainty are every where in circulation which cramp our energies and limit our success." "Missionaries are not needed. Heathens are as well off as we without them." As these remarks are of very recent origin, it becomes me to declare that all who entertain the least favorable idea of the good state of the heathen are entirely in the dark, and I can by no means allow this letter to be closed without

mentioning a few circumstances connected with their deplorable condition. While you are reading them, should your indignation be raised against me, let me entreat you to lay it aside. Remember that I am set for the defence of the gospel among the heathen, and am bound, so far as I am able, to see that all hindrances in the way of sending it to them be removed. Should I fail to do my duty here, the blood of their souls will be required at my hands. This I must at all events endeavor to prevent. Instead therefore of feeling your indignation rise, rather rejoice that I have furnished you with arguments forever to silence those who may hereafter plead that the heathen need not the gospel.

One of the darkest shades in their picture is their licentiousness. Could I bring those who are advocates for their good condition to this land, I would direct them, if of my own sex, to a temple dedicated to an elephant-faced god, the son of an adulterer, situated near a village in which I have two schools, where they might witness sights which would make them blush as they never blushed before. Thence I would direct them to go to other temples, where the most loathsome debauchery is the only worship agreeable to the presiding deity. After their return I would direct them to look into their holy books, where they might read the account of the shocking indecencies to be used on such occasions. But let me dwell no longer on this disgusting subject. I am quite convinced, that after having become acquainted with the little only which I have stated, they would never allow their wives and children to go to heathen temples, neither would they permit them to touch their polluted books; an acknowledgment, while they accompany them to the temple of the Lord of Hosts, and while they allow them to read the Bible, that the heathen need the gospel.

In view, then, of the wants of our country, and of the heathen world, can you do less than make a mighty effort to bring forward at least 8,000 of our young men for the gospel ministry? Will the Saviour take up with a less number out of the 40,000 whom he has lately added to your churches? These are questions of momentous import. If this number is to be brought forward, it is very evident that many of them will have to look to you for pecuniary aid. If you do not afford it, they cannot, humanly speaking, be brought forward. Upon the part, then, which you take in this business, hangs the destiny of millions, yes, hundreds of millions. Will you help them? In behalf of the country which gave me birth, and as one of the representatives of six hundred millions in this eastern world, I must lift up my voice, and plead with you to help them. On this point I dare not be silent. What! be silent when their houses are on fire over their heads, and they asleep, and just ready to be consumed? O no, no, this cannot be. Should I not raise my voice here, in the last day I may find my garments stained with their blood, and if so, shall be obliged to see the smoke of their torments ascending forever and ever, and hear them weeping, and see them gnashing their teeth, and reflect that I have been in part the cause of it. To this, of course, I cannot consent. O, I could not bear to hear them upbraiding me forever, and saying, Is it thus you showed your love to us, by permitting us to come down to these chambers of despair, without having lifted up your voice to your fellow Christians, who had it in their power, and might have sent us the gospel, had you done your duty.

Of what immense value is money, when used as the instrument in the salvation of the soul; but how utterly vain when bestowed upon the luxuries and frivolities of life, or when laid up in undue quantities for those who are to come after us. With regard to the sums we ought to leave our children, there will doubtless be differences of opinion. What is sufficient for them is their due. As to this sufficiency, however, there is much need for consideration. We know the dangers of riches. They have ruined thousands who would, probably, have been useful members of society, had they at first had no more than a competency to supply their wants. Had we our choice to leave one thousand dollars, or one hundred thousand, to each of our children, as a general thing, both their temporal and spiritual interests would require us to prefer the former. Even however supposing it would be well, under other circumstances, generally to leave them the latter sum, might we not do wrong in doing so, while so many hundreds of millions of our race are perishing, and such large sums are needed to send them the gospel.

It has pleased the Author of every blessing to give you a much larger portion of this world's substance than he has to most men. The all important question comes up, Why is this? Is it, or is it not, for the purpose that you may do more good than others to the souls of your fellow men? Allow me, I entreat, to urge you, as soon as a favorable opportunity occurs, to enter into your closets, and leisurely examine anew the map of the moral world, and with deep solicitude inquire, Lord, what portion of our property shall we give to illumine its darkness?

Leaving this question without any comments, that to which I now solicit your attention is, cannot you do something more for the immediate wants of our Education Societies? Are there none of you who, in addition to what you are already doing, are willing to come to the resolution that you will, in divine strength, support five young men for three, five, or seven years to come? If one thousand of you would come to such a resolution, what a mighty moral machine would you soon put in operation for the conversion of the world! How would the adversary of souls tremble in prospect of meeting an army of 5,000 of the ministers of Jehovah-Jesus! How would these 5,000, in addition to those already preparing for the ministry, (and which number, we might hope, would be greatly increased by the contributions of Christians of less wealth, when witnessing your blessed example,) make the destitute parts of our country, as well as of many places in heathen lands, rejoice and be glad! And do you believe that each

of you can in a better way spend your money than in this first of all good works? And do you not believe, that if you thus spend it, and are instrumental in bringing forward five young men, to break the bread of life to thousands, it will afford you unspeakable comfort in a dying hour, especially in the last great day, when you meet the many souls which have been brought to the right hand of Jesus, through the instrumentality of the funds you gave, do you not believe you will lift up your voices in grateful adoration to God, that you did so? Do you not believe, when you hear your Saviour say, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me, you will rejoice with joy unspeakable? I believe you will. On the contrary, should you, by not doing so, find some in the day of judgment at the left hand of the Judge, who otherwise might not have been there, how will it distress you to hear the sentence, Depart ye cursed into everlasting fire, prepared for the devil and his angels, pronounced against them, and reflect that you might have prevented it. O then, in view of these considerations, do not say nay, to my request. I beseech, I entreat you, tell me nay. Let the love you bear to Him, who though rich became poor for your sakes, and who died in ignominy and shame for you, urge you forward in this business. Let the value of the never-dying soul urge you forward in this business. O the soul, the never-dying soul, of what infinite value is it! O, why is it that we are so supine, when thousands are perishing every day! Alas, alas! we do not see that awful lake of burning brimstone, that dreadful pit of glowing flames. We do not feel the heat of that furnace which has been kindled by the breath of the Almighty, into which they are falling, and we sleep. Blessed Redeemer, where are the influences of thy Spirit, to awaken us to a sense of our duty?

And now, beloved in the Lord, with the request that you will earnestly pray for direction in this important business, permit me to say to each of you, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace; and in that awful day, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, may you be found in him, and not only you, but thousands of others who have had their robes washed and made white in the blood of the Lamb, through the instrumentality of the increased contributions which you this day resolved you would make to our Education Societies.

FOR ZION'S HERALD.
THE DOCTRINE OF HOLINESS.
NO. XVI.

MR. EDITOR—Is the work of holiness or sanctification, a gradual, or an instantaneous work? As this question has perplexed the minds of many, and has also been a subject of controversy among professing Christians, it seems to demand here a serious answer.

The work of holiness in the heart, may be considered both gradual and instantaneous. "Perhaps it may be gradually wrought in some: I mean in this sense: they do not advert to the particular moment, wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously: that the Lord should destroy sin by the breath of his mouth, in a moment, in the twinkling of an eye. And so he generally does—a plain fact, of which there is evidence enough to satisfy any unprejudiced person. Thou, therefore, look for it every moment. Look for it in the way above described; in all those good works, whereunto thou art created anew in Christ Jesus. There is then no danger: you can be no worse, if you are no better for that expectation. For were you to be disappointed of your hopes, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it then, every day, every hour, every moment. Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith, or by works. If by works, you want something to be done first—before you are sanctified. You think, "I must first be, or do thus or thus." Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance to observe that there is an inseparable connection between these three points; expect it by faith, expect it as you are, and expect it now! To deny one of them, is to deny them all. Do you believe we are sanctified by faith? Be true then to your principle; and look for this blessing just as you are, neither better or worse; as a poor sinner, who has still nothing to pay, nothing to plead, but "Christ died." And if you look for it as you are, then expect it now.—Stay for nothing: why should you? Christ is ready: and he is all you want. He is waiting for you; he is at the door! Let your inmost soul cry out,

"Come in, come in, thou heavenly guest!
Nor hence again remove:
But sup with me, and let the feast
Be everlasting love."

Holiness is both preceded and followed by a gradual work. But is it in itself instantaneous or not? In examining this, let us go on step by step. An instantaneous change has been wrought in some believers: none can deny this. Since that change, they enjoy perfect love. They feel this, and this alone. They rejoice ever more, pray without ceasing, and in every thing give thanks. Now this is all I mean by perfection: therefore these are witnesses of the perfection which I preach. "But in some, this change was not instantaneous."

* J. Wesley's Sermon, entitled "The Scripture way of Salvation."

They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies: yet there is an instant in which life ceases. And if ever sin ceases, there must be a last moment of its existence, and the first moment of our deliverance from it. "But if they have this love now, they will lose it." They may; but they need not. And whether they do or no, they have it now; they now experience what we teach. They now are all love. They now rejoice, pray and praise without ceasing.—"However, sin is only suspended in them; it is not destroyed." Call it what you please. They are all love to-day; and they "take no thought for the morrow."

It appears then from the above, that an individual may be instantaneously, as well as gradually sanctified. Says another judicious and pious author, "Instances of some believers gradually perfected, and of others, comparatively speaking, instantaneously fixed in perfect love, might probably be produced, if we were acquainted with the experience of all those who have died in a state of evangelical perfection. It may be with the root of sin, as it is with its fruit; some souls purify many years, before they can be persuaded to give up all their outward sins, and others part with them, as it were instantaneously. You may compare the former to those besieged towns, which make a long resistance; and the latter resemble those fortresses, which are surprised and carried by storm."

FOR ZION'S HERALD.
MISS LUCRETIA MARIA DAVIDSON.

WE cannot but feel grateful for the interesting sketch of the life of this young lady, which we find in the January number of the Lady's Book. But few, comparatively, have had anything like a familiar acquaintance with the history of Miss Davidson; and an attempt to rescue from oblivion the name of one so gifted of Heaven, and one possessing, withal, so much that is lovely in the social relations of life, must be received with no ordinary pleasure. Notwithstanding the "Lady's Book" has a very extensive circulation, there are still many of our young ladies who do not see it, and to such, as well as to some few, perhaps, of the male sex, the following brief outline of the life and character of Miss Davidson, may not be unacceptable.

Miss Davidson was the second daughter of Dr. Oliver and Margaret Davidson, and was born at Pittsburgh, N. Y., in the autumn of 1808. As early as at the age of four years, she gave evidence of uncommon talents, and at the age of nine years she wrote her first poem. When she was eleven years old, she wrote the first of her poems which was published. Her parents were not in circumstances to afford their daughter the advantages they desired; but such encouragement as they could, they gave, which consisted chiefly in obtaining the loan of books. "Before Lucretia was twelve years old she had read most of the standard English poets; much of history, both sacred and profane; Shakespeare's, Kotzebue's and Goldsmith's dramatic works, and many of the popular novels of the day. Of the latter, however, she was not an indiscriminate reader; many of those weak and worthless productions, which are the elite of the circulating libraries, this child, after reading a few paragraphs, would throw aside in disgust."

The following relation presents our youthful poetess in a light truly attractive. A gentleman having heard of the genius of Miss D., and having also seen some of her verses, sent her a complimentary note, enclosing twenty dollars. Her first exclamation was—"Oh, now I shall buy me some books!" But her dear mother was lying sick; the little girl looked towards the sick bed—tears gushed to her eyes, and putting the bill into her father's hand, she said—"Take it, father, it will buy many comforts for mother; I can do without books." Strange as it may seem, some officious, meddling persons—from motives it should be presumed, not very creditable to them,—advised the parents of this young lady to deprive her of pen, ink, and paper, and to confine her to domestic pursuits. Although the parents of Lucretia were "too kind and wise to follow this counsel," she, on hearing what had been proposed, immediately resolved on submitting herself to such a trial. She laid aside her books, and devoted herself exclusively to household duties. "Her mother was ill at the time, and did not notice the change in Lucretia's pursuits, till she saw the poor girl was growing emaciated, and a deep dejection was settled on

her countenance. She said to her one day—"Lucretia, it is a long time since you have written anything." The sweet child burst into tears, and replied—"Oh, mother, I have given that up long ago."

It was finally made to appear that she had been influenced to relinquish her mental pursuits by the opinion that had been expressed by others, and the feeling that she ought to do all in her power to lighten the cares of her parents." She was, however, soon prevailed upon to resume, to a certain extent, her favorite employment, and her health and spirits soon revived.

"Her love of knowledge," continues her biographer, "grew with her growth, and strengthened by every accession of thought. 'Oh!' said she, one day to her mother, 'Oh! that I only possessed half the means for improvement which I see others slighting, I should be the happiest of the happy!'"

This passionate desire for instruction was at length gratified. She was placed, when about sixteen years of age, through the generosity of a gentleman who had by accident, seen some of her poems and learned something of her history, at the Troy Female Seminary. The principal of that institution testifies to the uncommon talents of Miss D. "She at once," says Mrs. Willard, "surprised us by the brilliancy and pathos of her compositions; she evinced a most exquisite sense of the beautiful, in the productions of her pencil—always giving to whatever she attempted to copy, certain peculiar and original touches, which marked the liveliness of her conceptions, and the powers of her genius to embody those conceptions. But from studies which required calm and steady investigation, efforts of memory, judgment, and consecutive thinking, her mind seemed to shrink."

The health of Miss Davidson began to fail before she had been long at this institution. She was ere long obliged to relinquish her studies;—and on the 27th of August, 1825, before she had completed her seventeenth year, she fell a victim to death. Her last hours, from what we can learn, were peaceful and happy.

Miss Davidson is described as exceedingly beautiful in person. "Her forehead was high, open, and fair as infancy; her eyes large, dark, and of that soft beaming expression, which shows the soul in the glance. Her beauty, as well as her mental endowments, made her an object of much regard; but she always shrunk from this observation—any particular attention seemed to give her pain—so exquisite was her sensibility."

The writings of Miss Davidson were quite voluminous—amounting, as we are informed, "to two hundred and seventy-eight articles," notwithstanding "she had destroyed many of her poems; her mother says 'at least one third.'" Her "Remains," &c. were reviewed by Mr. Southey, in the "London Quarterly," by whom it was conceded that no English poet, with the exception of Henry Kirk White, had given evidence of so much genius at so early an age.

We cannot resist the inclination we have to close this narrative with the following beautiful lines, written by Miss Davidson when she was in her fifteenth year.

TO A STAR.
Thou brightly glittering Star of Even—
Thou gem upon the brow of Heaven!
Oh! were this fluttering spirit free,
How quick 't would spread its wings to thee!

How calmly, brightly, dost thou shine—
Like the pure lamp in virtue's shrine;
Sure the fair world which thou may'st boast,
Was never ransomed—never lost.

There, shines pure as heaven's own air,
Their hopes, their joys, together share;
While hovering angels touch the string,
And seraphs spread the sheltering wing.

There, cloudless days, and brilliant nights,
Illumed by heaven's refulgent lights;
There, seasons, years, unnoticed roll,
And unregretted by the soul.

Thou little sparkling Star of Even—
Thou gem upon an azure heaven—
How swiftly will I soar to thee,
When this imprisoned soul is free!

JUVENS.

DECISION OF CHARACTER.

True decision is as distinct from stubbornness as light is from darkness. Decision is founded upon knowledge; it is guided by enlightened reason. Where duty does not forbid, it is as yielding as the air; the slightest wishes of a friend may bend it—it will even anticipate a friend's desires and gladly yield to afford gratification. But when duty is concerned—when conscience speaks with her imperious voice, the everlasting hills are not more immovable. No blandishments can entice; no threats can intimidate. A world in arms cannot change the inflexible purpose of the soul. It can no more be moved by the opposition or the ridicule of man, than the Sun in the heavens by the fogs of earth. True decision is guided by reason; its eye is open—its ear catches every passing sound—its heart is tender; and thus it acts, mildly, yet firmly, under all the light and all the knowledge which can be obtained. This decision is a principle which piety inculcates and strengthens.—Abbott.

FRIENDSHIP—"The noblest part of a friend," says old Feltham, "is an honest boldness in the notifying of errors. He that tells me of a fault, aiming at my good, I must think him wise and faithful—wise in spying that which I see not, faithful in a plain admonishment, not tainted with flattery."

The judicious Hooker used to say,—"If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might require her care of me, and cause the widow's heart to sing for joy."

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JUVENS.

DECISION OF CHARACTER.

True decision is as distinct from stubbornness as light is from darkness. Decision is founded upon knowledge; it is guided by enlightened reason. Where duty does not forbid, it is as yielding as the air; the slightest wishes of a friend may bend it—it will even anticipate a friend's desires and gladly yield to afford gratification. But when duty is concerned—when conscience speaks with her imperious voice, the everlasting hills are not more immovable. No blandishments can entice; no threats can intimidate. A world in arms cannot change the inflexible purpose of the soul. It can no more be moved by the opposition or the ridicule of man, than the Sun in the heavens by the fogs of earth. True decision is guided by reason; its eye is open—its ear catches every passing sound—its heart is tender; and thus it acts, mildly, yet firmly, under all the light and all the knowledge which can be obtained. This decision is a principle which piety inculcates and strengthens.—Abbott.

FRIENDSHIP—"The noblest part of a friend," says old Feltham, "is an honest boldness in the notifying of errors. He that tells me of a fault, aiming at my good, I must think him wise and faithful—wise in spying that which I see not, faithful in a plain admonishment, not tainted with flattery."

The judicious Hooker used to say,—"If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might require her care of me, and cause the widow's heart to sing for joy."

REVIVALS.

FOR ZION'S HERALD.
NEEDHAM CIRCUIT.

BR. BROWN—Our prospects in this place are somewhat encouraging. In Framingham, the Lord is pouring out his Spirit in answer to prayer. The little cloud is gathering, and a few merry drops have fallen. Several are inquiring the way to Zion, and we look for a gracious shower. To God be all the glory.
Wm. A. CLAPP.
Saxtonville, Sept. 21, 1837.

FOR ZION'S HERALD.
BELCHERTOWN, MASS.

BR. BROWN—The Lord is favoring us in this region of country with refreshing seasons of grace. On two adjoining circuits, he has recently converted souls. At Three Rivers, in Palmer, twelve or more were renewed and reclaimed last week, and the prospect is good for a general work. At Belchertown, the church is greatly revived. They are expecting the Lord will soon gather in scores of souls into the fold of Christ. There is at present here, an unusual hungering and thirsting after holiness of heart.

HORACE MOULTON.
Belchertown, Sept. 20, 1837.FOR ZION'S HERALD.
WINCHENDON, MASS.

BR. BROWN—The first quarter of the present Conference year being now closed, I forward to you a few particulars for publication, if you think them worthy of a place in the Herald, or service to the church. The summer months are always busy times for farmers, and in country stations; if we can hold our own through the summer, we generally think we do well; for then we can depend on a good increase in the autumn and winter. We have not had any special revival the past three months, but we have had some precious seasons in the church; and we now see evident signs of revival both in church and congregation.

Our second quarterly meeting has just closed, and as our Presiding Elder was not with us on account of sickness, I give you the following as the last quarterly report:—Received on trial, 3; in full connection, 3; removed by certificate, 7; expelled, 1; withdrawn, 1; remaining on trial, 17; baptized adults, 2; infants, 3.

We are thankful for the tokens of God's mercy we have received, and are looking forward for better days. Our language is:

"Oh Jesus ride on, till all are subdued;
Thy mercy make known, and sprinkle thy blood.
Display thy salvation, and teach the new song,
To every nation, and people, and tongue."

A. LIVESEY.

Winchendon, Sept. 15, 1837.

FOR ZION'S HERALD.
SHELBOURNE FALLS, MASS.

BR. BROWN—Our first quarterly meeting for this Conference year, was held in Colerain station, on the 8th of August, at which time and place the Lord commenced a gracious revival of his work among the people. Some backsliders were then reclaimed, and the church much quickened; but since that time we have experienced greater "refreshings from the presence of the Lord."

Our Camp-Meeting at Guilford, Vt., last week, was a glorious time, and we are expecting to see one more of this kind, if the Lord will. In Colerain, last Sabbath evening, twenty came forward for prayers; and more or less have presented themselves at the altar of God in our evening meetings during the week thus far.

We bless God for what we feel, see and hear! Our hearts are encouraged and our hands strengthened to work for God; and we are expecting to see one more broken flame of reformation, covering all this mountainous country. God is with us! Hallelujah! In Health, five have joined the class; and here we would first observe, that about forty united with the M. E. Church on trial, at the close of our Camp-Meeting last week. Yours in haste,

J. D. BRIDGE,
Wm. WILCOX.

Shelburne Falls, Sept. 15, 1837.

FOR ZION'S HERALD.
SPRINGFIELD CIRCUIT, N. H.

BR. BROWN—We have some omens for good on Springfield circuit. A few have found the Lord of late, and a few more are inquiring the way to Zion. Since conference, 13 have joined on trial, and 10 have been baptized. The most of them are heads of families, in middle life. We are realizing some good effects from our camp-meeting held at Hartland last week. It was a good meeting; the particulars you will probably have in due time. As is usual at such meetings, parents and children, husbands and wives, brothers and sisters, friends and neighbors, were revived, reclaimed and converted. Many were comforted, and some appeared to be filled with the fulness of holy love. What an affecting, interesting sight, to behold an amiable, pious and intelligent companion, desiring every consistent course to prevail on an unconverted husband to go to the tented grove, where religious influence shall increase an hundred fold on his soul. I saw such a one watch with the most prayerful interest, every avenue that would give intelligence from his heart, until hope brightened and saddened many times in her bosom. But at last, a gushing tear and a heaving breast, gave a divine energy to her prayers. She prevailed. Side by side they knelt, and gave their hearts to God.—How persevering is the pious wife.

M. NEWHALL.

Sept. 18, 1837.

FOR ZION'S HERALD.
DOVER, N. H.

Our conference year commences with some mercy drops, and a sound of abundance of rain. The work of holiness is reviving in the church. Several backsliders have been reclaimed, and several converted within the last two weeks.

Never has my soul so greatly longed for a revival—a general, powerful revival, as at the present. Oh my brethren in the ministry! who of us can bear the thought that this conference year shall go by, and no shower water the thirsty soil we cultivate? Oh let us fast and pray, and weep between the porch and the altar:

"And the Lord will shortly pour,
All the Spirit of his Son."

Let it so be done, is the prayer of your unworthy fellow laborer,
ELIAZER SMITH.
Dover, Sept. 1, 1837.

[From the Christian Advocate and Journal.]

FRUITS OF INFIDELITY.
Middleton and Cantwell's Bridge sta., Phil. Conf.
September 4, 1837.

DEAR BRETHREN—At our camp-meeting, which commenced the 11th of August, the work commenced, the power of God came down, and the slain of the Lord were many. As the fruit of this meeting, we received sixteen on probation, one of whom is the son of a noted infidel, of whom I shall have occasion to speak. Since that we have received eight more, and the work is still progressing. At every opportunity our house of worship rings with the voice of triumph and the voice of mourning. The brother and sister, the husband and wife, are seen mingling their tears together at the altar of prayer. Our increase since conference, including those who have joined by cer-

tificate, is nearly fifty. This work has not progressed without opposition.

Last night, among others, another son of the individual above alluded to fell down before God in prayer. This heightened the offence; revenge rankled in their bosoms. An older brother who was a convert of the father, attempted to take him out; we remonstrated—at length he desisted and left the house. In about twenty minutes he returned accompanied by his father and another brother. The old man held in his hand a cloth, one of the brothers was stripped for fight; whilst we were at prayer they rushed into the house; the brethren immediately confronted them, and after some struggling succeeded in putting them out of the house. During the fray the pious young man took his younger brother, who was seeking religion, by the hand and led him out, lest the infuriated father, more infuriated than before, should return to the contest. The house of course presented a scene of confusion; souls on the verge of conversion were driven back, and the hand of violence and blood was run for safety. Such a scene my eyes never beheld! Such a sight I never wish to behold again. The brethren have concluded to put the law in force against the perpetrators of an outrage so repugnant to religion, decorum, and even common decency. The old man who led this unhallowed outrage is a merchant in Cantwell's Bridge, and has the unenviable reputation of being the only one out of five who buys and sells ardent spirits.

Certainly God will stop the influence of such pernicious characters, and not suffer them to destroy his fold. Here is a comment on the principles of infidelity. Surely it becomes every lover of God, every lover of man, and every lover of peace, to oppose this egregious monster. We intend still to labor on, and if we succeed as heretofore, your readers may possibly hear from us again. JAMES CUNNINGHAM.

Extract of a letter from Yarmouth, N. S., to one of the editors of the Halifax Christian Messenger.

I rejoice to say that the blessed work of God in this place continues to advance. Besides frequent praying meetings, the young converts hold prayer meetings in different neighborhoods; and it is truly delightful to hear fervent prayer and praise from the mouth of those who but a short time ago were living in sin and rebellion against the Lord. Since I wrote to you a week ago, fifteen have been baptized, and four others added to the church. To-day at conference meeting, fifty candidates were received for baptism, part of whom expect to be baptized to-morrow, and the rest Sunday following. Among those who have joined themselves to the people of God, may be found persons from eighty-five down to eleven years of age.

August 12, 1837.

There has been a powerful revival in the town of New Brunswick, New Jersey. Up to July 22d there had been added to four denominations about three hundred members, viz., Baptists one hundred and twenty, Presbyterians fifty-eight, Dutch Reformed forty.—In the two latter congregations there are many hopeful converts who have not yet united with the church. This is the place of Rutgers College, a good school, where seven or eight are numbered among hopeful Christians; this was true of the whole class recently graduated, twenty in number.—*American Baptist.*

Brother Jackson, who lately attended as one of an examining committee of the Wesleyan University, states that of one hundred and twenty students there, sixty-nine are hopefully pious.—*Id.*

FOR ZION'S HERALD.
SOMETHING RESPECTING CALEDONIA COUNTY, VERMONT.

I cannot say that Christians are not engaged in this region; they are engaged, deeply engaged. There has recently been a powerful revival, affecting more or less the whole community. Christians have been awakened from sleep and dead works, and the unregenerate have avowed their determination to enlist in, and prove faithful to the cause, through good and evil report, and in adversity and prosperity. At every meeting, whether it consist of two persons or more, and whether it be at home or abroad, in the house or in the street and highways, we see the fruits of this revival, in the willingness of the converts to speak of the prosperity of the cause, and their unwavering confidence in the truth and power of their principles. I think I am warranted in the assertion, that no revival for many years, has been so general in its influence, or so thorough in its work, as that now in progress in Caledonia County. For a week past, there seems to have been some symptoms of an abatement of its force, and an assenting to the sentiments of unbelievers. But still converts are awakened, and professors and backsliders are far from acknowledging in their sober moments, any disposition to abandon the cause, or yield to the enemy.

If any Christian, in whose heart burns the undying love of an ever compassionate Redeemer, has had this love kindled to a more brilliant flame by the above intelligence, I should be sorry to quench this flame; but justice requires the whole truth to be told, that no false impression be created. This revival is not a revival of religion, but of politics. Many of our brethren are guided, no doubt, in their political discussions and labors, by religious principles; and may not have suffered very materially in their Christian integrity and enjoyment. It is proper, however, that the ballot box, should have a choice in their rulers and officers of government, and manifest some zeal in recommending them to the notice and support of the community. But did we form our opinions of men and religion by appearances only, we should infer, that many Christians expected to be saved by their politics, rather than by their religion. I censure not my Christian brethren in this region, for the interest they have taken in the recent election. But could I see them take the same degree of interest in the cause of Christianity, I should be saved the unpleasant task of charging them with inconsistency and irreverence. The time was, when religion was the all engrossing theme of their conversation, and received a corresponding portion of their time and influence. No subject or enterprise, however important, was allowed to trespass upon the time allotted to the duties of religion. True piety must be kept alive in the heart, even at the expense of personal comforts, and worldly ease and emolument. A declension in religion was dreaded more, than loss of worldly honor or activity in the popular subjects of the times, or the maddening practices of an unsanctified ambition.

I confess, Mr. Editor, I am somewhat grieved and disposed to indulge in melancholy. I see many of my Christian brethren, whose children are professors of religion, taking a conspicuous stand in the arena of the political controversies of the day, and all life and activity in the management of their farms and professional concerns. Their own Christian enjoyment and zeal must necessarily suffer an abatement, which may end in inconceivable apostasy. If the youthful members of the church are not properly instructed in the fundamental principles of religion, and encouraged by the examples and exhortations of their parents, and guardians, their faith will be wavering, their conduct suspicious, their zeal remitting, and their labors inconsistent and unseasonable.

Would that I could sound an alarm which would awaken these parents and bring them back to the purity and simplicity of the gospel. Many of their children begin already to manifest symptoms of declension, and are drinking in an unchristian spirit of worldly speculation and philosophy. They are bringing down the standard of Christianity to meet the views of the moralist, and are abolishing, in practice, if not in theory, some of the most important distinctions between infidelity and religion. The church is writhing under the lash of persecution, and is, in some instances we fear, seeking relief from a union of sin and righteousness. There is not that steadfastness and independence in the church, we should expect to see in this age of literature, religious knowledge and instruction. Knowledge is becoming very general and popular, but without virtue, it frequently undermines the foundations of society, and overwhelms a nation with ignorance, crime and ruin.

O ye Christian parents, who have children belonging to the church, be backward in leading them forward to higher degrees of holiness and happiness. The salvation of your children, the church and the world, is partly depending on your prayers and example. Cast off this worldly influence, which has stolen your faith and paralyzed your exertions in the cause of righteousness, and train up the young members of the church in habits of sobriety and godliness. Let not the future prospects of the church be darkened, and your children backsliders, for the want of religious knowledge and example, which it is your duty to furnish. Can you see the cause of Christian anguish, and not raise one prayer to heaven for its preservation and success? Can you see the fair heritage of God laid waste, and not shed one tear of regret over its desolation? And should you view yourself as having contributed to this work of desolation?—Can you deny the subject without repentance, and one promise of reformation? Should your children forsake the ordinances of religion, and be assembled on the left hand of God in the day of judgment, what will be your reflections and anguish?

These are not the fruits of an immoderate zeal, and disordered fancy and judgment, but the realities of sober thought and reflection. It is true, the aged and middle aged members of the church shape its character, and give it efficiency in extending the blessings of the gospel. We may occasionally see a young convert, notwithstanding the worldly-mindedness and cold indifference of Christian parents, resist the force of every unfavorable influence, and arrive at a high state of Christian knowledge and experience. But such cases are not common, and without the co-operation of the older members, they are far less successful in wielding the instruments of the gospel, than those who have more years and experience. When the older members of the church are barren and unfruitful, the zeal and devotion of the young convert are ascribed to youthful inexperience and enthusiasm.

O thou bleeding cause of Zion! What would I not do to heal thy wounds, and restore order to thy diseased system! My faith is weak, and my prayers unworthy, but they are thy property; and my arm, though feeble, shall be stretched out for thy deliverance. I will proclaim thy merits in all my ways, and mourn over thy desolation with the grief of a true friend and believer. H. P. H.

Caledonia, Vt., Sept. 8, 1837.

A DRUNKARD'S HOME.

The following description of a drunkard's home, is copied from the Buffalo Spectator. It presents a melancholy, but we fear too accurate a picture.

Interpenetration rifles "sweet home" of its pleasant joys. A few weeks ago I addressed the people in Simsbury, Conn., on temperance. Sabbath afternoon I visited a drunkard's home. There was but a single room in the house and that looked as if it had not for a long time known the operation of cleansing. It was covered with dirt. Slicks, crumbs of bread, and walnut shells, were scattered over the floor. On a chest sat Jeremiah Hamerson, the father. He was no common drunkard. For fifteen years he could justly be styled the "King of Drunkards." He had from day to day drank himself drunk, in spite of every thing. He was a mechanic. He had been a man of strong mind and extensive reading and intelligence, and was said to have a remarkably tenacious memory. It was not until during his last successive years, that he sunk him lower and lower. Some of the bitter fruits of his transgressions were blasphemy, infidelity, abuse of his wife, poverty, disease, and debt. Hamerson sat on the chest, resting his elbow on a table, on which were a few dishes, broken and dirty. Two of his children stood near.

Some men from the house of God soon swept and cleaned the room, and removed the pieces of furniture and the bed out of doors. This was hardly done before a sleigh came slowly to the door, bringing the ghostly and stiffened corpse of Hamerson's wife, which had been found in the neighboring woods. Hamerson had often savagely beat this miserable woman. Her cries sometimes, on a Sabbath morning, had been heard at the distance of half a mile. At last her spirits sunk; it seemed as if the grave was the only outlet for her accumulated sorrows. A few days before this, Hamerson had bent her severely in the park, she fled into the woods, and perished alone, in the darkness and storm and midnight. This was a drunkard's home. Would that every female, about to unite her interest with that of one who tastes the intoxicating cup, could look upon this home! Verily they would "receive instruction."

THE PITTSBURGH CONFERENCE.—In consequence of not having received the Pittsburgh Conference Journal as early as usual, we are somewhat behind in giving intelligence respecting the doings of this conference. From the Journal we collect the principal facts contained in this article.

Church members. The whole number is 27,097, of whom 298 are colored. The net increase is 1,482. That is, after making up by the additions of new members, those expelled or removed, there are 1,482 church members this year, above what last year.

Local preachers. The whole number of these is 139; of whom 35 are elders, 38 deacons, and 66 licentiates.

Sunday schools. There are 109 schools, 141 superintendents, 1,000 teachers, 6,483 scholars, and 12,639 books in the several libraries.

Finances. They are much improved, and the preachers have got nearly their disciplinary allowances. A few years will probably leave no deficiencies, provided the measures pursued for a few years past be continued.

Locations. We believe there were no locations. We presume the doctrine and practice prevail, that it is not right, or good, to locate. They think it very bad thing, and exclaim with brother Colford of Kentucky, O! how can preachers locate?—*West. Ch. Ad.*

Letters have been received from Rev. J. Spaulding, dated Rio de Janeiro, July 30. The state of the Catholic Church—the sitting and acts of parliament, the state of morals, religion, and education—the cause of Bibles, tracts, and Sabbath schools, and the expectation of additional help in the missionary work, are the principal topics embraced in these communications.—*Christian Ad. and Jour.*

KIDNAPPING.—We learn that on Saturday last, an unlawful attempt was made by some strangers from Maryland, to convey off a mulatto woman and her child from the borders of our borough. They were prevented from accomplishing their purpose by the timely interference of some persons who were attracted to the scene by the cries of the woman, when they declared that they only wanted the woman's husband, whom they took on a bail piece issued in Lancaster county. They had a carriage, manacles, &c., all in readiness. This information has been communicated to my correspondent, who verifies for its truth. The men who thus boldly made the attempt to kidnap the mother and child, have left the neighborhood, to avoid the arm of the law.—*Harrisburgh Telegraph.*

The furniture of the American House at Buffalo, cost forty-seven thousand dollars. It was leased with the house for nine years; and has recently been purchased by the lessee for twenty-five hundred dollars, subject of course to the nine years lease.

ZION'S HERALD.

BOSTON, WEDNESDAY, SEPTEMBER 27, 1837.

MONEY!—MONEY!

We are greatly in want of money to pay for the paper on which the Herald is printed. Unless our subscribers furnish it to us, promptly, we shall be obliged to go still deeper in debt, for the means to meet our engagements. Will our agents attend promptly to the bills we are now sending out, and also try to send us a few new subscribers to supply the place of those whom the hard times rub from our list?

REVIVALS.

No communications are more acceptable to the editor of a religious newspaper, and perhaps none more so to the readers of such a paper, than accounts of revivals of religion. Such accounts are strictly religious news; and should always, whenever a revival occurs, be promptly furnished by the officiating preacher.

Our exchange papers for the past week, especially those from the West, have been rich in revival news. In many places, the work of the Lord is powerfully progressing, and many souls are converted to God. O for the coming of that day, when the salvation of the soul, and the advancement of the glory of God, shall be the absorbing topic of thought, conversation and action among men.

We present, in a condensed form, some information relative to the work of God in various places, and gathered from various sources.

At a camp-meeting held at New Salem, Ten., the writer states that it was the happiest time among Christians which he ever saw, and that about fifty persons were converted.

At two protracted meetings held on Henderson Circuit, Tenn., seventy-one persons experienced the pardon of their sins.

A quarterly meeting was held at Yellow Creek, Ten., in July. Thirty-two persons were converted, and a revival commenced which continued until a protracted meeting held on the same circuit, sixty-nine souls were converted. The writer says that the conversions were the most powerful he ever saw, and that many young men were the subjects of the work.

One hundred and eighty-three conversions at a Camp Meeting. This was in Tennessee, at a place near Calo. The account states that during the three first days of the meeting, the displays of divine power were uncommonly great, and on the fourth or fifth day far surpassed any thing the writer ever witnessed. We make the following extract from the relation, for which we are indebted to the South Western Christian Advocate.

"The glories of heaven were so strongly revealed to the piercing eye of faith, that heaven and earth seemed to meet together, and glory was poured in rich and hallowed effusions all around. The arrows of Jehovah flew thick and fast, and pierced the hearts of many who had hitherto been hard and unyielding. The altar was unusually crowded with mourners, and from this time the work assumed an aspect of magnitude, almost unparalleled in the history of camp meetings. Until Wednesday night, the converts were of a promiscuous character—varying from the little boy or girl of ten years, to the hoary sinner of three-score, but on Wednesday night, it seemed to be confined principally to the young men. But few females, comparatively speaking, were converted on this night; for this good reason, almost every female on the ground had been converted before. Between 35 and 40 of the most intelligent and influential young men of this community, were on this night most powerfully converted.—The altar, during the night was two or three times filled and cleared—and the cries for mercy, and the shouts of praise were heard, not only in the altar, but in almost every tent and through the surrounding grove."

Twenty professed religion just before this meeting and eight directly after, making in the whole 211.

At a Camp Meeting held at Spring Creek, in the same State, there were sixty-five conversions.

About fifty persons have recently professed religion in the society, at Norfolk, Va., and others are seeking the Lord.

At a Camp Meeting held at Lincoln Circuit, Georgia, forty-five persons found the Saviour.

At Crab Orchard, Ky., a meeting was appointed for two days, but the excitement became so deep and general, that it was continued eleven days, during which time 102 professed religion. At two camp meetings held on the same district, 110 persons were converted; and on one circuit of the same district, 300 persons the present year, have been received.

At a Camp Meeting lately held on Winchester Circuit, Illinois Conference, seventy-eight joined the church on probation, and twenty-six adults and infants were baptized. The writer states that such powerful convictions, and such glorious and happy conversions, he scarcely ever witnessed.

At Zanesville, Ohio, during the past year, fifty-five have joined on trial. The preacher in charge, says that his success has been owing chiefly to the strict attention given to the class meetings. He states that at the commencement of the year, he made each member of the church a pastoral visit, taking with him the respective leaders. This plan, he says, proved profitable to members, leaders and preacher.

At a Camp Meeting held on Bedford Circuit, Indiana Conference, ninety-three joined on probation. The church on this circuit, has doubled its numbers the present year.

Ninety-four joined themselves to the church on probation, at a Camp-meeting recently held at Fulton, Ohio.—Several children, from eight to fifteen years of age, were among the subjects of this work. Many of the number converted, were young men.

On Wooster Circuit, Michigan Conference, 375 have been received on trial, and the net gain is 280. Two new meeting houses have been built on the circuit. At a Camp-meeting held in Canaan, seventy-nine joined on trial. At the close of the meeting, a collection was taken up to aid in building an Indian meeting house in Wisconsin Territory.

At a camp-meeting held on Milford Circuit, Ohio Conference, 64 joined on probation; 40 of the number being men, and nearly all of them young men of more than ordinary talent and usefulness. The net increase on this circuit the past year is 250.

On Carlisle Circuit, Illinois Conference, God is reviving his work gloriously. At two camp-meetings recently held, many persons were happily converted. About 70 joined the church on probation. In this number, there were four persons between 60 and 85 years of age, who had just found peace. The people contributed generously for the missionary cause.

During the month of August, on the Sangamon District, Illinois Conference, more than 300 souls obtained religion, 200 joined the church on probation, and 250 adults and children baptized. The writer says he never before witnessed more clear and powerful conversions, and states that the people and preachers generally are in the good work.

On Burksville Circuit, Kentucky Conference, 89 have recently experienced the pardoning love of God, and the prospect is still encouraging.

On Circleville Circuit, Ohio Conference, the church has enjoyed one of the most interesting revivals which ever occurred in that part of the country. About 300 have been admitted into the church the past year. The work is still increasing.

At a camp-meeting held at New Gloucester, Me., 25 gave in their names as members on trial, and five as seekers.

At a Camp-meeting held at Pleasant Grove, S. C., 125 professed to have obtained the pardon of their sins. The

writer says that there appeared to be an increase of power with almost every sermon, and that not one was preached, without the awakening or conversion of some person. On the Morganton Circuit, N. C., about 100 have been received into the church, and believers are praying in earnest for the blessing of sanctification.

At a Camp-meeting held at Pleasant Grove, (State not given,) 188 were converted to God. The preacher who writes the account, was blessed by the conversion of four of his children. He says, "O how cheering was the sound of the new song from an hundred voices at once. Glory to God, the day-spring from on high had visited us."

At a three days meeting held on Covington Circuit, Ga., between 80 and 100 souls were converted. The writer says, "Here we beheld the hoary headed sinner bowed with penitent confessions before God, while the little child was joyful in the love of the Redeemer."

A preacher on Perry Circuit, Ga., says, "We are living in the midst of the most gracious revival of religion, which I have ever seen. Hundreds have joined the church, who profess to have passed from the thralldom of sin, into the glorious liberty of the children of God."

MUSIC IN SCHOOLS.—We are rejoiced to see that some steps have been taken for the introduction of instruction in vocal music in the public schools of our city. The following resolutions have been passed by the City School Committee, and by them transmitted to the Common Council for their action.

Resolved, That the experiment of teaching vocal music be tried in the four following schools, the *Harvard School* for girls, in Hanover-street, the *Elliott school* for boys, in North Bennett street, the *Johnson school* for girls, in Washington street, and the *Hawes school* for boys and girls, at South Boston.

Resolved, That the experiment be given in charge to the Boston Academy of Music, under the direction of this Board, and that a committee of five be appointed from this Board to confer with the Academy, arrange all necessary details of the plan, oversee its operation, and make quarterly report thereof to the Board.

Resolved, That the experiment be commenced as soon as practicable after the passing of these resolutions, and be continued and extended as the Board hereafter may determine.

Resolved, That these resolutions be transmitted to the City Council and that they be respectfully requested to make such appropriation as may be necessary to carry this plan into effect.

FOR ZION'S HERALD.
SABBATH SCHOOL MESSENGER.

The Fifth number of this interesting work, for October, is just published, by Rev. D. S. King, at the Methodist Bookstore, No. 32 Washington street. The Contents are—Original—Moral Education of Children; An Interesting Visit; A Plant Removed; Anecdote of a Good Little Boy; Are they not our Brethren? Truth; He could not come. Selected—Rules for Doing Good; An Interesting Fact; Temptation; Heaven; The Loaf of Bread; Material Influence; Teachers, be Faithful.—Poetry—The Better Land; Address of a Teacher on leaving his Sabbath School Scholars; God loves us; Hymn—Hark the Morning Bells are ringing, very prettily set to Music. Editorial—Sabbath School Convention; Our Prospects. All duly arranged, there being a Juvenile Department, a Parent's Department, and a Teachers' Department.

We rejoice that the Messenger has been commenced. It has now reached its fifth number, and is in a fair way to succeed, to the joy of many parents, and friends of Sabbath Schools, who have long felt the need of such a work. Wherever it is sent, it is favorably and joyfully received. Conferences, Societies, Sabbath Schools, and individuals have taken much interest in its prosperity, and have used the means to secure it an extensive and general circulation. It has received the public sanction and recommendation of Bishop Hedding, Dr. Bangs, and Rev. G. Lane, the latter one of the Book Agents at New York.

The editor says,—"Our patronage is not confined to New England. Sabbath Schools in several of our Annual Conferences have favored us." "We have even had an order from a missionary among the Brother-Ton Indians in the Wisconsin Territory." We hope our brethren and friends will remember this; particularly our preachers; and commit to writing the many little interesting incidents which are weekly occurring among them, and forward them for publication, that little Indian children at the West, may be blessed and profited, by the Messenger, as well as the children in our happy New England. DEAN.

Boston, Sept. 25.

SPECULATION.—We have received a letter from Rev. V. R. Osborn, in which he intimates that he intended to make Maumee city, Ohio, the place of his future residence, but that unexpected change in business, into which his sons were to enter, obliged him to return to his farm in New York. This city, he says exists only in name, and will remain, no doubt, for years, a monument of the folly of speculators. As soon as a leisure hour presents, he promises to furnish us with a history of the Western speculation, and the extreme sufferings of the poor deluded emigrants, hundreds of whom, for weeks do not taste of bread or meat. He states that three persons, a mother and two children, actually starved to death in Calhoun county, and that a father and two children died of starvation near Ann Arbor, Michigan.

NEWSPAPERS.—The Mercantile Journal of Sept. 5th, has a long editorial article on the subject of newspaper publishing, and of payment in advance for newspapers, which is justly deserving the attention of the press in every part of the country. It is a fact, as stated by the editor of the Journal, that a newspaper bill is paid with more reluctance than any other. We know this to be the case, especially when not paid in advance. He remarks likewise, that in ordinary cases, one-fourth, and frequently one-third the amount due on the books of a newspaper establishment, is justly regarded as a total loss. He attributes this unnecessary evil, which has caused the ruin of many industrious, worthy and enterprising men, to the system of credit which has so long been established by the newspaper press in this country. We copy the closing part of the article, in the sentiments of which we fully concur.

A simultaneous effort should be made by the press in every part of the country, to abolish this odious custom, which although sanctioned by immemorial usage, has no foundation, either in reason or justice. *The Mercantile Journal should in every instance be made in advance.* This should be established throughout the land as an invariable rule. The payment of one year's subscription to a newspaper, can produce no inconvenience to the subscriber, and will prove of incalculable benefit to the publisher. It will enable him to calculate with accuracy the receipts and expenses of his establishment; it will furnish him with a small capital at the outset, which in most cases will prove acceptable; it will also encourage him in his attempts to give satisfaction to his readers; and will enable him to furnish his paper at the lowest possible price.

It may be urged that if a publisher adopted this course, his subscription list would not be by any means so large, as by continuing the good old system of unlimited credit. This would be true only to a certain extent, all worthless subscribers (we do not mean worthless men, for many worthless men are good subscribers) who never intended to pay for their papers, might discontinue their subscriptions. But all liberal-minded men, who were willing that the newspaper manufacturer should receive fair compensation for his labor, would willingly pay in advance. By adopting this course, a publisher would have fewer subscribers, but if he could be a gainer thereby; it can be demonstrated that he can retain two-thirds of his subscribers only, with the understanding that they

should pay in advance for money which he would have taken later on, when the order of the day, do—

1200 subscribers at \$2 per annum
Deduct 33 1-3 cent. for commissions for collecting,
Amount received at the end of the year
Deduct the interest on the Annual value of the subscribers
800 subscriptions payable amount to,

Thus we perceive that would actually realize nine subscribers who pay in advance who promise to pay at the end of the year, and would be taken into consideration. Newspapers are actually worth more to the publisher, each, thus still further reducing the number of the subscribers. Therefore it is a paper with a list of 800 subscribers, who will in a year pay four hundred dollars, than a list of

matter for young people, edited by Mr. N. Southard, of this city. We believe him to be better calculated for the business he has undertaken than any other man in Boston.

Wm. Loring.

It appears well adapted to the object contemplated in its publication.

Zion's Watchman.

It is precisely such a paper as is wanted. We cheerfully recommend it to the public patronage, and wish it much success.

Lynn Record.

Among the numerous new periodicals starting up in these times, no one has fallen upon our table which we can more heartily recommend to the place designed for it to occupy, than this.

Vt. Telegraph.

matter for young people, edited by Mr. N. Southard, of this city. We believe him to be better calculated for the business he has undertaken than any other man in Boston.

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Among the numerous new periodicals starting up in these times, no one has fallen upon our table which we can more heartily recommend to the place designed for it to occupy, than this.

Vt. Telegraph.

Poetry.

FOR ZION'S HERALD.
THE BEAUTIFUL GROVE.

"The grove selected for this meeting, is one of the most charming I ever saw. I have attended forty camp-meetings, save one, but have never before seen so beautiful a spot for this sacred purpose. An intelligent visitor of the meeting last year, called it 'the beautiful'—yes, more than beautiful grove. Such a grove," said he, "I did not know New England contained."—See Vineyard Camp-Meeting, by P. Crandall, in the Herald, Sept. 6.

Each grove is beautiful, and truly blest,
Where'er the meek spirit finds its rest:
Each bower is consecrated, that's sought for prayer,
If the good Spirit meet the pilgrim there.

Where dew descends upon the herbs and trees,
Where praise is whispered in the nightly breeze,
And where is seen the penitential tear,
Ah! is there not a beauty, grandeur here?

There is a beauty in New England's shades,
Her lovely groves, her sequestered glades,
Where in wild nature, undisguised we see
The rich benevolence of Deity.

But sweeter far, when prayer and praise is heard
Wafted with melody of summer's bird,
And contrite hearts like grateful incense rise,
To the Great Ruler of the earth and skies.

The splendid dome made elegant by art,
May oft attract, but cannot melt the heart;
Our God is jealous—from his throne he cries—
"Be pure your worship—without vain disguise."

What witnesses are these, the stars on high,
The broad expanse, the clear cerulean sky,
Earth, verdure crowning, and her lotly trees,
Her morning sun-light, and her evening breeze?

Do these bear witness to a heartless prayer,
That faith and humble love, are wanting there?
And take the record to the court of heaven,
That our worst enemies are not forgiven?

It cannot be. Earth's scenery inspires
Our warm affections, and our pure desires;
And he, who nature's beauties best does know,
The more to nature's God desires to go.

JUSTITIA.

Hartford, Conn., Sept. 15.

WOMAN

AT THE CROSS AND TOMB OF THE SAVIOUR.

"Last at his cross, and earliest at his grave,"
She wept beneath the cross, when all beside
Forsook him—when a trembling seized the earth,
When terror shook the nations far and wide,
And from her graves the buried dead came forth.
She wept beneath the cross when fear was rife,
Like flowers that bowed, but broke not with the strife.

She followed to his tomb, and saw him laid,
Even as mortal, in the darkening sod;
With streaming eyes his resting place surveyed,
But never failed a moment in her trust
That he would burst his bonds again, and rise,
Amidst rejoicing angels to the skies.

She stood beside his grave, ere the first light
Of morning shone upon the dew-charged flowers;
The seal was gone, the guards were sent to flight;
And Death, the tyrant that the earth devours,
O'ercome—her Saviour could his sting destroy—
And now she wept!—ay, wept again for joy!

Oh, woman! ever thus forsake him not,
And he shall not forsake thee—he shall be
Thy constant friend, whatever he thy lot,
And in thy parting hour the stay for thee;
Thy faith shall strengthen—from despair shall save,
And at thy rising, call thee from thy grave.

Biographical.

FOR ZION'S HERALD.

Died in this city, on the 1st inst. Mrs. SUSAN SIMS.

The deceased had been a member of the Methodist E. Church in this city, upward of 35 years, during which time she had maintained the integrity of the Christian character, and, by her uniformity of deportment and equanimity of spirit, gave evidence to those who knew her, of the truth of her piety. It is unnecessary to present a particular statement of the circumstances of her death; suffice it to say, that it was peaceful. She met with resignation and composure, and went through it without fear. If her last exercises were distinguished by any peculiarity, it was her unshaken confidence in the promises of God. When age and disease had so exhausted nature, as to leave the soul flitting to depart like the nearly extinguished flame in its socket, it was then she relied upon, and was sustained by those sacred promises. She claimed them as hers, and applied them to her comfort and triumph. Her spirit, no doubt, rests in paradise.

J. HORTON.

Boston, Sept. 12.

FOR ZION'S HERALD.

Died in Lowell, on the 4th inst. after only about 24 hours illness, WILLIAM, youngest child of Asa and Adeline Hall, aged 21 months.

Young Asa little William was, he had learnt to pray, and only the morning before he was brought down with sickness, he chose rather to pray than to eat, while family service was attended to by his father; and on being interrogated by an elder brother, he said—"I am doin' to heaven." Dear babe! In a little more than 24 hours, he was indeed there. Early had he been taught the way by his fond parents, and early has he been called to tread it. Oh! may this teach us the importance of sowing the seed at the earliest opportunity.—Parents, who are permitted still to retain your children, be assiduous in sowing the seeds of the kingdom while you may, lest death's frost should blast your hopes before you are aware of it.

E. W. STICKNEY.

Lowell, Sept. 10.

FOR ZION'S HERALD.

"UNIVERSALISM WILL NOT DO TO DIE BY."
Often we hear it boastingly said, by the Universalists, that—"I am willing to live, and not afraid to die by Universalism." But when death approaches, many have learned their sad mistake. The following is an example:—

Died in 1837, in —, Vt., Mr. —, aged nearly 40.

He was generally moral in his life, industrious in his habits, and esteemed by his acquaintance; but for a number of years had been a firm believer in the unconditional salvation of all men; and with much seeming confidence was often heard to say—"I am not afraid to die. God is an impartial Being, and will not suffer any of his creatures to be

lost;" and even during his last sickness, which was short and severe, he declared that "all is well; Universalism will do to die by." But alas! when he was brought to the test, how changed the scene; how unlike his former views—how unlike his former feelings. My pen is unable to describe the dying scene.

On the morning of his death, as if he had received intelligence from the world of spirits, he expressed his full confidence that he must soon die. He now saw that he had builded on the sand, and must soon fall; and that great must be his fall! Suddenly he raised his trembling hand, and exclaimed in hopeless despair—"Oh God, I am going!" He then took his weeping companion by the hand, and said—"I shall live but a few hours. I hope you will live better than you have done, and train up your children well; and set before them a better example than I have. He then requested that a certain preacher would come and pray for him; and immediately broke out in strong cries—"Oh God, have mercy! Oh God, have mercy on my soul! Oh for a ray of light!" These words he repeated several times, with great earnestness. Soon the preacher came, and on approaching the dying man, inquired what he should pray for?—"Pray for me," said he, "pray that God may have mercy on my soul." When prayer was concluded he began again to cry for mercy. Occasionally he would stop, and with a countenance bespeaking intense anxiety, would say to his attendants—"Do you think God will have mercy? I once thought I had a God," referring to his former belief, "but now I have no God."

From this time he became delirious. Oh, who can tell the feelings of this wretched man! While in this state he would express himself in the most terrific manner possible. "I am immersed," said he, "in boiling brass!" When drink was given him he would say—"It is melted lead—see how it melts as it touches me! The house and bed are all in flames;" and with a desperate grasp would lay hold of the bedding to smother the flames. When he appeared a little composed, they asked him if he did not feel better—if he was not ready to go; and, as if he was sure his fate was sealed, with agony and great emphasis he exclaimed—"I shall go when God comes." God soon came, his spirit fled, and his accounts were sealed up unto the judgment of the great day.

Sinner! beware, lest he take thee away with a stroke; then a great ransom cannot deliver thee!

NEWELL CULVER.

Bethel, Vt., Sept. 1837.

FOR ZION'S HERALD.
TEA AND COFFEE.

MR. EDITOR—It is undoubtedly true, that most people who are in the habit of using tea and coffee as a common beverage, know but little of their nature, and are almost entirely ignorant of their effects upon the human system. The following extracts from the writings of different distinguished individuals, most of whom are eminent medical men, will throw some light upon this subject, and in some measure acquaint those who are indulging in their use, with their nature and effects; and will apprise them of the danger of continuing to use them as a common drink.

"From the experience which I have had," says Dr. Trotter, "in some thousands of cases of nervous malady, under all the variety in which they usually appear, I freely give it as my opinion, that the only means of cure, lies in a total abstinence from every species of fermented liquor; from every thing which bears any analogy to them, such as tea, coffee, opium, and all other narcotics."

Dr. Faust says, "The reason why people, and particularly women, are so fond of tea and coffee is, because for want of exercise, they have no natural or real thirst; and because they have been used to them, and from their infancy. And further adds that, 'pure, good, cold water, ought to be the only drink of children and young folks; who ought to be prohibited from drinking beer, coffee, tea, or other warm liquors.'

As to tea, Dr. J. Johnson says, that "we may fairly set it down as contributing in no mean degree, to those derangements of the digestive organs and nervous system, which now meet our eye at every step."

"Coffee," says an able writer in the Southern Review, "painfully increases the arterial action, producing palpitation of the heart, &c., and in spite of all which has been said and written in its favor, is, we think, nearly as injurious to the dyspeptic as so much brandy. Tea acts on the nervous system, as is well proved, by its almost universal effect in producing wakefulness. They are both absolutely unnecessary to any one; for if something warm must be taken, the distressed stomach will find a harmless succedaneum in milk and water sweetened, or gruel."

Dr. Loude, a very respectable French writer, classes tea and coffee among those unfermented stimulating drinks which yield no nourishment; and says, that "coffee accelerates the functions only by shortening their duration: it doubles the energy of the organs, only by doubling the debility which follows, when the excitement is over. The stimulus from coffee continues a long time, so that those not accustomed to it, either suffer the entire loss of their sleep, or obtain only short repose, of a kind which does not restore the powers. Coffee produces in irritable individuals, a remarkable agitation; an inclination for some kind of motion, which they cannot resist; often a trembling of the muscles, spasmodic cramps, anxiety, and palpitations. Coffee should be used only in those circumstances, in which it is proper to use fermented or spirituous liquors. No other inducement, not even the necessity of intellectual efforts, can justify the use of coffee. Nothing is more calculated to increase the emaciation, the paleness, and to hasten the exhaustion of the organs in persons of an irritable habit, than this beverage; which is altogether stimulating, and not in the least nutritive." "It is not on account of its liquid condition, or its high temperature, or the pretended debility which it causes in the stomach, as many writers have maintained, that tea, like coffee, produces hypochondriacal and nervous affections; but on account of stimulating without nourishing the system; whereby the organs are weakened to a high degree of energy, only to sink under a corresponding debility."

Says Professor Hitchcock, "It must be confessed that the bewitching influence of these substances, lies in their narcotic properties—the same principle which gives opium and tobacco their attractions. They exhilarate the system, producing a pleasurable glow, and lessening nervous irritability. They do this in a less degree than ardent spirit and wine; still, the exciting principle is essentially the same; that is, it is a narcotic."

After producing authorities from several of the most distinguished living physicians, and urging people to deliberately make up their minds and abandon the use of these articles, this same writer continues, "I am aware that I shall be rebutted here by the experience of nine-tenths of the nervous ladies and gentlemen in the land. With one voice, they will exclaim, that their evening cup of tea is as necessary, to prevent or cure their headache, as food is to the nourishment of their bodies. I do not doubt this statement at all; but I say, if tea be a cure for their headache, it is also, most commonly, the cause of it. The truth is, their nervous system is out of order; and when not under the influence of unnatural stimulus, debility and headache come on, as a natural consequence. Now by strong tea or coffee their nerves are stimulated, and as temporarily to remove the debility and the headache: but as soon as the excitement is over, the system begins to sink again and the headache returns; and recourse must be had anew to the exhilarating narcotic. But the repetition of this process gradually exhausts the powers of life, and it is necessary that the stimulus, that is, the tea, should be stronger, and be taken more frequently, in order to produce the excitement requisite to carry off the headache. I believe this is in exact accordance with the history of every confirmed tea drinker. He, or she, requires it stronger and oftener, as long as the constitution holds out."

How exactly does this course resemble that of the drunkard! And what is the difference between the two, except that tea does not brutify the individual, nor so soon destroy life! If the intemperate man abandon his cups for a time, he will be beset with that terrific set of feelings called the horrors; but at length they pass away, and nature moves on regularly and calmly; and peace, and health and happiness return. Just so, if the tea drinker gives up his beverage; he will find for a time, that dullness, debility and headache are the consequence. Many in such circumstances, conclude that this is certain evidence that tea is necessary for them, or very salutary; and they therefore return to its use. But were they to persevere in their abstinence for a few weeks, or months, their morbid feelings would disappear; and probably their headache would be permanently cured. Although but little attached to tea myself, I may be permitted here to say, that having drunk it in early life in the morning, I found dull, nervous headache no uncommon companion. About twelve or fourteen years ago, I ceased to drink it in the morning; and the consequence was, that for one or two months, all the early part of the day, I was afflicted with an almost constant headache and heaviness; which, however, gradually disappeared; and since that time, headache has been one of my rarest trials."

Cambridge, Sept. 1837.

FOR ZION'S HERALD.

MRS. HARRIET NEWELL.

There are many ears, upon which the sound of this name, will never fall listlessly. There are many hearts which will never fail to feel a sweet and hallowed impulse at each remembrance of that name. It has a spirit influence, to sweep the responsive chords which are strung in the hidden depths of our sympathies. With it there are associations, which are powerful to unlock the gushing fountains of our feelings, and bid the sleeping waters awake.

Among the many to whom she has been the ministering herald of salvation, the writer of this affectionate tribute is one. Nineteen years have passed since that period, and yet the name falls gently on his ear, as steals at even tide, o'er the weary spirit of the pilgrim, the soothing music of past and buried years. But a mere youth at the time, her Memoir met his eye; nothing had before so touched his heart; he "read, and wept, and wept, and read," not for a day, but for weeks, and months; he now saw the more excellent way.—He now caught a glimpse of the purity of heart required by his Maker, and rested not without evidence that his feet had entered the path which Harriet had trodden.

Pence to thy ashes, sainted spirit! Sweet be thy slumbers, on the far ocean isle, where solitary hands have made thy lonely grave. Rest thee, sister, rest in Jesus, till God shall bring thee with him at that day.

Sept. 12, 1837.

[From the New Orleans Advertiser of Aug. 28.]

MOST AFFECTING.

A few weeks since, a French family, consisting of a man and his wife, were taken ill, supposed of a fever; the woman was first afflicted. Her husband ministered to her wants with a zeal rarely evinced. Their circumstances apparently did not admit of employing a servant, and the kind hearted man could be perceived at all hours attending to domestic drudgery. But Providence, whose ways are dark and inscrutable, willed that he should not long continue in his sphere of usefulness; he was seized with the same disease as that of the wife, to whom he was so fondly attached; over exertion, fretfulness, and increased care, no doubt, were the provocatives. Some kind friends sent a Spaniard to attend to the wants of the stricken; they gradually became better, and the poor man was enabled to leave his bed a day or two ago. In the mean time he crawled about when the assistant left them.

On Saturday night last, he was observed by some persons residing in his neighborhood, (Ursuline street,) to pass with a bucket in the direction of the river,—conjectured for the purpose of procuring water; no more was thought of it. Not so his unfortunate wife; she, with all of woman's instinctive fondness, soon missed the partner of her sorrows, but was unable to leave her sick bed to seek him. Her moans were heard frequently during the night; but having been known to be ill, they were not supposed to proceed from any new cause. Yesterday morning, at an early hour, she was hurried from her sorrowing couch, to recognize the body of an individual found drowned. It

proved to be that of her kind and affectionate husband!

It is thought that in stooping to fill his bucket at the river, he toppled over, and from extreme weakness was unable to regain his footing. He was found midway between the markets. We saw his emaciated, pale and sickly wife, tottering through the streets to her lonely home, to seek that bed from which she only rose to look her last upon her dead husband! Her cup of misery was filled to overflowing. The shock, in her delicate state of health, it is more than probable will have a fatal effect.

We do not know that the mobs which attack the Irish, are not following up the teachings of certain law officers, high and eminent in the land, and certain juries. If they have not encouraged such attacks, in our opinion, they have not always exerted themselves, and the power deposited with them to prevent them. In one important case, which the public will readily recollect, a highly respectable individual was held to answer a charge of assault, in endeavoring to prevent a riot! And not only so, but a prosecuting officer of this Commonwealth was found willing to pursue it, and by his ingenuity and talent, persuade the jury to find a verdict of guilty. When it was stated boldly on the stand, as the belief of the witnesses, that the mob was intending to destroy certain houses,—the question was equally boldly put to them, "were they not Irish houses?" Some surprise was expressed at the time, at the peculiar character and influence of this question. Perhaps the gentleman may now see some of the fruits of his ill judged proceedings in that case. If he does not, they can easily be pointed out to him.

The above is from the Bunker Hill Aurora—and we fear that there is but too much reason to believe that the fierce Jacobin spirit which occasionally breaks out among a portion of our community, inflicting disgrace upon our country, and endangering the lives and property of our citizens, has been cherished and increased by the unaccountable paralysis which has seized upon our judicial tribunals. Mob law should be promptly met—and at every hazard rebuked on every hand.—*Mercantile Journal.*

So it should; and we hope both these editors will always bear in mind, that examples set by "gentlemen of property and standing," are doubly dangerous in a community like ours, which looks to such men, as patterns of propriety and good breeding. As long as mobs continue among us, the above ridiculous phrase will come up to haunt the valorous heroes of the 21st of Oct., 1835, as the ghost of a slaughtered victim does its murderer. Those "gentlemen of property and standing," set the example. It belongs to them particularly, to arrest the evil.—*Ed. Herald.*

AMERICAN CONGRESS FIFTY YEARS AGO.—The American Congress, soon after the declaration of independence, passed the following resolution:—

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness:—

"Resolved, That it be, and hereby is, earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners."

RETIREMENT.

ELEMENTS OF MORAL SCIENCE,

ABRIDGED, and adapted to the use of Schools and Academies, by the author, FRANCIS WATLAND, D.D., Professor of Brown University, and Professor of Moral Science. The publishers would respectfully invite the attention of Teachers and School Committees to this valuable work. It has received the unqualified approbation of all who have examined it; and it is believed admirably adapted to exert a wholesome influence on the minds of the young; such an influence as will be likely to lead them to the formation of correct moral principles.

Since the appearance of the second edition of the larger work which we have been noticing, Dr. Watland has published an abridgment for the use of schools. Of this step we can hardly speak too highly. * * * We have no doubt that its circulation and utility will far more than repay its author for the pains he has taken with it.—*North American Review.*

We speak that we do know, when we express our high estimate of Dr. Watland's ability in teaching Moral Philosophy, whether orally, or by the book. Having listened to his instructions in this interesting department, we can attest how fully are the principles, how exact and severe the argumentation, how appropriate and strong the illustration, which characterize his system, and enforce it on the mind.—*Christian Witness.*

It is a work of the highest and purest order of intellect. Its metaphysics reduced to practical common sense, and made subservient to Christianity. It would be a valuable addition to our high schools.—*Daily Advertiser.*

It is written in a style well suited to the comprehension of youth. The illustrations are apt and striking.—*Christian Secretary.*

It will be a valuable addition to our high schools.—*Daily Advertiser.*

It is a work of the highest and purest order of intellect. Its metaphysics reduced to practical common sense, and made subservient to Christianity. It would be a valuable addition to our high schools.—*Daily Advertiser.*

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington street, at their wholesale and retail prices.

Also, Bibles of different sizes and quality; prices varying from 50 cents to \$25.

Robinson's Catechism.
Josephus' Works—Rollin's Ancient History,
Encyclopedia Americana, 13 vols.
Benson's Sermons and Plans,
McCulloch's Evidence of Christianity,
Dick's Works—Butterworth's Concordance,
Sturm's Reflections—Woods on Depravity,
Pond on Baptism,
All of which are warranted to be cheap at our retail prices. A liberal discount will be made to wholesale purchasers.

Like-wise, a great variety of other Religious and Historical Works.

We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city.

D. S. KING,
Publishers; 89 Washington-st.
Sept. 20.

THE subscriber hereby calls on all persons indebted to him, to make payment without delay. The pressure of the times, together with the change in part of his business, makes it necessary that this notice should receive immediate attention from those concerned.

Those who have standing accounts for Books, are reminded that their purchases were made on cash terms, and that the term of accommodation has now more expired.

DAVID H. ELA.
Boston, Aug. 1, 1837.

COPARTNERSHIP NOTICE.

THE undersigned have formed a copartnership under the firm of MICHAEL WORMSTEED & CO., for the purpose of manufacturing Patent Cordage, by steam power.

MICHAEL WORMSTEED,
GEORGE DONELL, JR.,
MICHAEL WORMSTEED, JR.
Newbury, Mass. Aug. 1, 1837.

TEMPERANCE HOUSE.

No 5 Brattle Square, (near the Brattle St. Church.)

MILTON DAGGETT would inform his friends and the public that he continues to keep a Temperance House, for the accommodation of permanent and transient boarders, and solicits a share of public patronage.

Boston, Sept. 13, 1837.

PROSPECTUS

of a Paper to be called the

GENERAL MISSIONARY INTELLIGENCER.

WHEREAS, Missionary intelligence is of the greatest importance at the present day, to the Christian church generally; and, as the Missionary cause is the only hope of the church, for the universal triumph of Christ's Kingdom; and, as information on this subject is the only way to excite American Christians to a proper spirit and to proper action; and as such intelligence is greatly needed by all sects of Christians, in order that they may have a full and impartial view of the extensive field of Missionary operations; it is proposed to publish a paper with the above title, the design of which will be:

1. To bring to view, as succinctly as possible for impartial representation, the operations and proceedings of every Missionary Society on the globe, irrespective of sect or denomination.
2. To give information of the state of the Missionary cause, particularly in American churches.
3. To add to Missionary intelligence, such moral and civil history as is necessary to elucidate the subject.
4. To illustrate the whole by maps, cuts and representations, of customs, places and countries.
5. To be a medium of general communication, for the dissemination of the Missionary cause.

The paper will be published, in quarto form of eight pages, as soon as sufficient encouragement is given to warrant the undertaking. Let subscribers forward their names immediately. City subscribers can leave their names at the office of Zion's Herald.

TERMS.

1. To be published semi-monthly at \$1.00 per annum. Payment to be delayed six months, and to be made in four equal payments, to one address, will receive copies at one-fourth discount.
2. All ministers, of every denomination, friendly to the cause of Missions, will confer a favor, by giving the paper, and to each every sixth copy will be allowed.
3. All communications to be addressed to Rev. C. S. Mearns, No. 4 Somerset Place, Boston.
4. All letters, suits, and containing money to the amount of ten dollars, must be post paid.

Boston, Aug. 23, 1837.

Editors throughout the United States, friendly to the object of this paper, will confer a favor, by giving the paper an insertion in their respective papers.

Aug. 30.

PARLEY'S BOOK OF THE U. S. STATES.

THIS day published by CHAS. J. HENDEE, Peter Parley's book of the United States, Geographical, Political and Historical; with Comparative Views of our country. Illustrated by 40 engravings, designed and executed in the manner, expressly for this work, and eight Maps, from new steel plates.

The attention of Teachers, School Committees and Parents is invited to this book, as it is believed to be well adapted to use in Schools and Families. It forms an 18mo volume of upwards of 200 pages, to which is added about 1000 questions on the matter in the body of the work; together with several hundred questions on the maps.

Notwithstanding the extensive circulation of the works by this author, it is confidently believed this work is destined to an equally extended popularity.

It also forms an excellent introduction to the First Book of History, by the same author.

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